787 The Umotina do not appear to have shamans.
756 Every man is believed able to call up any friendly
ghost. He blows on an armadillo-shell horn and
[534] offers the ghost chicha. That night the man
will meet the ghost in his dreams, who will then
tell him what to do in order to cure himself or a
sick relative.

LIFE CYCLE

●843 A month or two before expecting a child a
846 woman eats only manioc products, maize, and
honey; meat and fish being strictly avoided.
These dietary restrictions continue for some
months after the birth of the child. The husband,
however, is free to eat what he wishes.

844 When a woman feels birth pains she goes into
the woods accompanied by her mother or mother-
in-law. Delivery is made in a kneeling position.
The umbilical cord is tied with tucum twine and
cut with a bamboo sliver, the placenta being
buried. The midwife then carries the child and
assists the mother back to the village. The
child is taken near a fire, washed, and its arms and
[845] legs are "pressed into human shape." Twins are
accepted. When the child is a day or two old,
[304] tucum nut washers are put on its ear lobes to
pierce them. These thin perforated disks are the
same in appearance as those used by the Nambi-
[553] cuara. The grandparents then give the child a
name. The child is carried on its mother's hip
854 and is nursed for 2 or 3 years or until another
[847] child is born. The Umotina gave no information
about using herbal medicines to induce abortion,
nor did they mention anything about infanticide.
[862] The first foods a child eats consist of baked sweet-
potatoes, broiled fish, and occasionally meat.
[855] Children sleep with their mothers until about 5 or
6 years of age.

881 When a girl reaches the age of puberty she paints
herself with urucú and puts on a pair of feather
[301 ear pendants to let the young men know that she
302] has come of age. She is not secluded by her
parents nor is a public ceremony held. When
[304] a boy reaches the age of 15 or 16, an old male
relative pierces his lower lip with a bone awl.
The family then invites the villagers to a feast.
[431] The visitors must bring arrows, which they present
to the young man.

[p. 110(1)]